281 skins soft and flexible no matter how often they were exposed to moisture.

Every woman made the clothing for herself and her family, as was explained in the previous chapter. From the tanned skins the women also made various kinds of soft leather pouches, among them the long fringed ones for the men's smoking utensils. Some of these [531] bags were decorated with beadwork after the arrival of the white traders, but informants insist that porcupine-quill embroidery was unusual among the Comanches.

281 Although every woman learned to make clothing and bags, it seems that there were only a relatively few who became expert at 463 designing and cutting the cover for a tipi. A mother or wife who wanted to make a tipi gathered the poles, stripped them of their bark and pared them down to the desired size, and possibly pointed the butts. She then most likely went to an expert tipi-maker and asked for her help. She might offer her a present then, or it might be given afterwards. A day for the work was agreed upon. Other women would be invited to join the "quilting party," but the expert was in complete charge and gave the instructions. She usually did the most critical cutting and fitting. During the day the hostess provided her guests with a feast. Although the women worked together, there appears to have been no organization of tipi makers.[2]

492 Since the Comanches spent much of their time on horseback, horse equipage was an important item. Although both men and [463] women worked at it, saddle-making tended to be the specialty of men [727] who were no longer active in war. In later times, however, Mexican captives became specialists at the trade. Saddles were mostly of a modified Spanish type. They were generally made of American elm in three pieces: the bars or seat proper, the pommel, and the cantle. Each part was laboriously shaved down into the desired shape and carefully fitted. The pommel and cantle were made high with but slight pitch; the bars or seat were moderate in length so that the saddle was deep and narrow. Holes were drilled with a red hot awl, the joints daubed with glue, and then the parts were laced firmly together by means of green deer sinew. The joints were scraped and rubbed smooth, and the frame was smeared with an ochre paint. Over

[2] Informants: Kills Something; She Invites Her Relatives.

The Comanches

276 Comanche pipes were made of bone, stone, or wood by both men and women. Many of the early pipes were straight tubes made of bone from the shank of a deer or an antelope, cut off at either end, the marrow punched out, and the mouth end pared down and smoothed. Before being used, such a pipe was commonly wrapped with the ligament from the back of a buffalo bull's neck, and this, when dried, made so complete a reinforcement of the bone that the pipe might last a long time. The straight bone pipes were easier to carry than the more bulky and elaborate stemmed pipes, and were therefore taken on expeditions. They were both long and short, and [171] were called ɔ'*mɔɛɔy*. Such pipes were also used by the Kiowas and Cheyennes.[4]

276 324 According to white captives, the stone pipe was most commonly used in later times. Stone pipes were made of soft stone, either white soapstone or red sandstone. Soapstone is easy to fashion, is found in various sections of the Comanche country, and answers as well as clay or meerschaum. The Comanche stone pipe bowl was made with a vertical cylinder on a flat base that projected forward and back from the bowl. This spur beyond the bowl allowed the smoker to grip the bowl without burning his hands. He had to use a two-handed grip to keep the bowl from falling off the stem, since the two parts of the pipe were not fastened together. Soapstone bowls were usually dyed red or black with a preparation concocted of poke berry and grease or walnut juice. Hard wood was sometimes substituted for stone. Pipes were often artistically engraved and designed, particularly those intended for ceremonial use.

411 The manufacturing of weapons and equipment for war and the [462] hunt belonged primarily to the category of man's work. Perhaps the most important article was the bow and arrow. The Comanches made excellent bows, which they used with great skill. A good bow required a long time and much care and labor in construction. The [463] experts were usually the old men who could no longer go to war. According to informants, they had no organization or "guild." The [435] customary present or fee given for an ordinary wooden bow was one horse.[5]

[4] Informant: Post Oak Jim; see also Grinnell, *The Cheyenne Indians*, I, 208.
[5] Informant: Kills Something.

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and the erection of the lodge and the last four to the dance proper. When 796
the medicine man had selected a place for the dance, invitations were sent
out to the various bands. Informants knew of no formality attending this.
The bands moved to the place by easy stages, always making four over
night halts en route. The camp was pitched in a semi-circle about the site [631]
chosen for the lodge. The members of each band camped together, but the
bands had no regular order in the circle.

When the camp has assembled, gathering of materials for the lodge was 796
begun. Cottonwood was used for the posts and brush covering and either 346
cottonwood or cedar for the screen inside the lodge. Men and women went
out together to cut the smaller posts and brush. They wore wreaths of sage
and joked and sang. When the materials had been cut they were tied to
ropes and hauled back by groups of men on foot. These men usually halted
four times on their way back to rest and sing.

The cutting and transportation of the center pole was left until the 796
last. There seems to have been no ceremony attending its selection. It was 346
cut, in various instances, by a virtuous Comanche woman (i.e., one who had 727
always been faithful to her husband), a virtuous captive woman, and a
captive man who had a number of war deeds to his credit. Although in-
formants could give no explanation of these selections, the use of captives
for this important office probably reflects their importance in the social
and economic life of the tribe. The Comanche captives, who were mostly [463]
Mexicans, tended the horse herds and practiced most of the specialized
industries such as gun repairing and saddle making. They were also en-
couraged to accompany their masters on war parties and, if brave fighters,
could rise to any position open to a full blood. The captive woman who was
faithful to her master or the captive man who had won war honors had
behaved in a commendable way and deserved to be honored by the whole
society.

The center pole itself was a tree trunk about fourteen feet long and one 796
foot in diameter with a fork at the upper end. After it had been felled and 346
peeled, it was carried bodily to the site of the lodge, twenty-five or thirty 483
men bearing it by means of ropes passed under it. The bearers were changed
frequently so that everyone would have a chance to help. Four stops were
always made en route.

The construction of the lodge was never begun until all the materials 796
were on the spot. The center pole was erected first, being planted in a hole 346
two to three feet deep. The upper end was supported and guided by means
of a forked sapling. Three unsuccessful attempts were made to lift it, it
being set on the fourth attempt. At each attempt the medicine man blew